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Jubilee in the City

A HALF CENTURY ago there was an abdication of sovereignty on the part of the boroughs of Brooklyn, Queens, Richmond and the Bronx and thus Greater New York was formed. From our parochial point of view as Manhattan dwellers that is the way we see it, but possibly there was more give and take to the process and we are aware that the Brooklyn, Queens, Richmond and Bronx people look at Manhattan as a crowded office-factory-restaurant-theater district which they visit on business or pleasure but to which they prefer their broader and greener pastures.

In Grand Central Palace, which is not a grand and central palace but merely a large and undistinguished building next to the Grand Central Railroad Station, the City has put on an exhibition. City boosters in a torchlight procession (the Currier and Ives element) advanced to inaugurate the exhibition and a ribbon, a block long, that barred access to it was cut—not with scissors, as one might suppose—but by atomic power or by starlight that took fifty years to come from its star (there is some confusion in our minds as to what actually happened) and this prodigious trick was the scientific circus element of the world of the future into which New York and ourselves may proceed if we survive.

We make no attempt to forecast the future of the race, but as to the city's indefinite survival there is at least some debate. A poem of Thomas Merton's (THE COMMONWEAL, June 6, 1947) speaks of a time:

> When all the caved-in subways turn to streams
> And creeks of fish
> Flowing in sun and silence to the reedy Battery . . .

which is an apocalyptic view and indeed the poem is one from his "Figures for an Apocalypse."

However, there is no need to go to the poets. The late Mayor LaGuardia, in moments perhaps of bitterness, used to say that New York might not inevitably continue to grow bigger and bigger, greater and greater: it might, in fact, see large numbers of its inhabitants depart. But neither the poet nor the Mayor shall lead us to embark today on any decentralist theorizing, on any visions of atomic destruction. That is not the Jubilee spirit and when a great city has a Jubilee you do what you can to help.

It is known that Americans cannot bear the thought that all other peoples do not love them as they should. In that respect New Yorkers are very American. We cannot understand how the peoples who live across the Hudson in New Jersey and in those other states that fill the gap between our city and the Pacific can bear the fact that they are not living in New York. All that grass they have, those plains, those mountains, and the trains crossing and recrossing the continent—whistling with joy because they are headed toward New York, with nostalgia because they are headed away.

Well, here we are and here we stay, with the harbor and the rivers, the great ships arriving and departing, the subway ceaselessly going up and downtown—and each neighborhood in all the five boroughs a neighborhood filled with neighbors, and the blind newsman who knows you by your voice, and every room lived in by a man who is alone or a woman who is alone or by a man and a woman together. Here we are and here we stay. And all the other Americans are where they are and where they stay. And it is all the same all over America as it is in all the five boroughs of New York in this year of the Jubilee—as it is all over the world. Because in the city or in the fields, everywhere, it is man who looks up at the stars at night, and at the sun rising or setting, and he does what he can for the time he has to live and he finds love or he does not.

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NCWC Calls on Employers' Associations

THE "1948 Labor Day Statement — Social Action Department — National Catholic Welfare Conference — Rev. R. A. McGowan, Director" is far more than a polite acknowledgment of a worthy old tradition. Polite formulas do not attack *laissez faire* in the head-on manner of this year's release. They do not join in the attack on "Taft-Hartley" and join in demands for social legislation which many citizens consider "partisan." Safe banalities do not deliberately encourage employers associations and come all out for an "Industry Council system" of economic organization.

The content of the statement is much more than oratorical wording for a public holiday. It is an exposition of thought and work in progress, and if there is going to be really useful progress in our social life all the thought and work possible must be enlisted by Americans who are in sympathy with the aims and purposes of the Social Action Department.

The newest note this year is "a special appeal to employers as well as to workers and to employers' associations as well as to unions."

> American employers and management representatives are called upon in turn to take the same intelligent interest in the affairs of their own organizations and trade associations that workers are expected to take in the affairs of their unions. Catholic employers and management representatives are reminded that they too, even as Catholic workers, are obliged to ground themselves in the principles of Christian social teaching and to make every effort to apply these principles to the social order in and through their respective organizations.
>
> We rejoice in the fact that employers are banded together in such great numbers in their own appropriate organizations. Such organizations are as indispensable in their own way as the unions are to the reconstruction of the social order. . . .

Then the statement goes on to redevelop ideas the Social Action Department has been advocating for a number of years about an "Industry Council system," referring directly to the papal encyclicals, and reflecting, undoubtedly, proposals made in the CIO by Philip Murray and the group closest to him. These ideas appear to require very strenuous labor before they can be expected to take solid form. In Europe, the aberrations of the "corporate state" disclosed ways to pervert something pretending to some of these ideas before they were ever put decently in operation. The publicity has been terrible. Since the *dénouement* of Fascism and Nazism "corporatism" has not been much stressed by European Catholic reformers. The brief and unconstitutional life of NRA in this country stirs up less and less nostalgia as the depths of the depression recede in history and "overproduction" seems more and more fanastically unreal. The word *cartel*, in Nuremberg, and everywhere, has been publicized as an evil to be avoided. The terrible growth of "statism" and the dread example of the centrally dominated Soviets scare thought away from the possibilities of firmer, over-all industrial organization. Much ground must be cleared to gain an audience for "Industry Council" propositions.

The Labor Day Statement leaves the slate very clean. There is practically no hint of what the system is to be or to do. Somehow, it is to organize economic life "in joint effort to avoid social conflict and to promote cooperation for the common good." We are told "the details of such a system obviously cannot be outlined in advance," but considerably more rough indications appear necessary before we get anywhere near down to "details." The Statement seems most practical in calling for full and responsible organization of labor, and for full and far more responsible organization of employers and managers (in accordance with anti-monopoly and anti-trust laws, to be sure?), and then a confrontation of these two groups, not in the ugly aspects of class war, but in cooperative recognition of a vast joint work of social peace and prosperity which ought to be done.

Baleful Prospect

APPARENTLY the American cotton industry has reached two milestones simultaneously: it is clearly on the way toward becoming thoroughly mechanized and it is again producing huge surpluses—for the first time since the war.

On the first score the *National Union Farmer* of Denver, Colo., reports that the flame-thrower weeder, the mechanical cotton-picker, and the four-row cultivator, principally, are indicating that the dreary days of the traditional forty acres and a mule are numbered. Even last year, in the production of 95 percent of the American cotton crop some farm machinery was used. Complete mechanization, the only degree believed to be economically feasible, would cost each farmer from $13,000 to $30,000. "When cotton is completely mechanized in the Mississippi Delta area, on the plains of Texas and in the irrigated lands of the Southwest, farmers back in the old cotton belt are not going to raise cotton. They will not be able to afford to do so. . . ."

A cotton picker does the work of forty men. Already the impact of the beginnings of mechanization is said to have displaced a million men in the southern cotton belt, and now that the big farm-implement manufacturers are moving into the South, it is only a matter of time before four times that number are eliminated.

Obviously very few who have been growing cotton by primitive methods are in any position to

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buy the machinery that would keep them in the race. And only a picayune minority have the ambition, health, adaptability and the wherewithal to switch over to raising livestock as some of the more prosperous Georgia farmers have done with notable success. The farmer with the mule, the man who knows the ins and outs of plowing and planting, of chopping and picking cotton, will for the most part simply have to move on.

As if the onrush of mechanization were not enough, there is a second factor in this picture. Non-cotton rayon can now be produced cheaper than cotton; nylon and other synthetics, new wood and paper products likewise threaten the most serious competition. The *Wall Street Journal* reports that the days of huge American cotton surpluses are back, with as much as 5,000,000 bales to be stuffed into government warehouses this year at the public expense.

There are the teeming millions of Asia, of course, with scarcely a shirt to their backs, just as there have always been like numbers of victims of malnutrition at the very moments we have not known what to do with tremendous grain and meat surpluses that were forcing prices down to a level which was ruinous for the farmer who produced them. No one has yet come forward with a feasible formula for bringing the vast needs of the world's poverty-stricken and bountiful food surpluses together.

Until we do, the American taxpayer seems fated to support a commodity which is in inadequate demand. And as, under the rigors of competition with other lands and substitutable products, cotton becomes the product of a relatively few, highly efficient, mechanized enterprises, there is less and less reason for continuing its price support. This may be heresy in Dixie, but there is logic in it. Gradual removal or even sizable reduction of the support for cotton might also persuade some Southern farmers to begin now to transform their modest acreages to the cultivation of a variety of other crops. That would be infinitely preferable to their last-minute, desperate exodus to the city when it will have become obvious that the individual Southern small farmer can no longer make even a precarious living growing cotton.

But in any case why should the American taxpayer, among other things, support a commodity like cotton—produced as it now is and will be—at almost thirty-one cents a pound, or more than three times its pre-war price?

Who Sees Red?

WASHINGTON, in the summer, is never a very pleasant city, and this summer has been no exception. Spy hunts and communist-fever—not to mention the weather—have seen to that. And now, to add to the discomfort, an already harried State Department has found itself turning down a visa to a churchman, no less, on the grounds that he, too, is a potentially sinister operative in our midst. The Dean of Canterbury, Dr. Hewlett Johnson, was to have spoken here in November, under the sponsorship of the National Council of American-Soviet Friendship, an organization currently on the Attorney General's subversive list. The State Department explains politely that it has nothing against the Dean, but that it *is* hostile to his sponsors in this country—another fine point in a summer already notorious for delicate distinctions.

Dr. Johnson has replied as we might have expected: he regrets that a country founded on belief in free speech and tolerance has found it necessary to suppress a free speech about Russia. The Dean, who is a loud-spoken friend of Soviet Russia and who has, as a result, earned for himself the title "Red Dean," proclaims that he is really interested only in drawing the US and Russia together by the dissemination of information, truth and understanding. By our attitude in shunning him, he says that we—and not Russia—are guilty of a "suppression of truth."

The Dean of Canterbury cuts a fairly spectacular figure in the international picture, and our refusing him a visa will no doubt put the State Department on the spot, and will focus attention upon the point at issue. And it seems to us a good thing if this happens. It may help to clarify everyone's thinking on what is, no doubt, a matter with serious implications for a free society.

But before the big guns go off, we should like to put forward one not-so-delicate distinction of our own. The Dean, in his own defense, makes reference to a condemnation of false propaganda issued by the Lambeth Conference of Anglican Bishops. However, this same Conference framed a resolution calling upon "the church to oppose the challenge of the Marxian theory of communism by sound teaching and the example of a better way." The Dean makes no reference to the latter resolution and, apparently, he either refuses to support that resolution or else he does not look upon the Soviet variety of communism as Marxian. Which brings us to our distinction. Some of us are operating under the assumption that Soviet communism is Marxian, and that it intends to overthrow free governments, to restrict religious freedom, and to design a totalitarian world; others of us are apparently operating under different assumptions, for, as in the case of the Dean of Canterbury, to accept these assumptions and to crusade for Soviet Russia at the same time is tantamount to slitting one's own throat. One or the other of us is guilty of some extraordinary naïveté, and maybe it would be well right now to sit back under a shady tree and look over the terrain.

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Plan Now or Starve

O. E. Baker

A TENTATIVE estimate of the lands of the world physically suitable for crops, not only those now used for grazing but also those which may be cleared of forest growth, irrigated or drained, is 6,000,000 to 7,000,000 square miles. Viewed realistically the smaller figure appears the better. Of these 6,000,000 square miles about 3,700,000 square miles, or about 60 per cent were in crops just before the war. In other words, the crop area can be expanded by 50 per cent, more or less. But it should be realized that in all likelihood the best land is already in use for crops, and that much which remains unused is too dry, too wet, too hilly or stony, too light or too heavy for the successful production of crops in the present stage of agricultural technique or at the present level of prices for farm products.

In the United States, studies based on county soils surveys and other data made for the National Resources Committee in 1934 indicated about one billion acres or about 1,600,000 square miles physically available for crop production. This is about two and a half times the area of crops cultivated here at present—one-fourth the unused potential crop area available for the world.

However, expansion of the crop area in the world as a whole, as well as in the United States, will be largely at the expense of pasture and grazing land, and of the best of such land. Although the productivity of this land may be increased by shifting its use from pasture to crops, the net gain will be smaller in proportion than the added area. Indeed, if the breaking up of the sod exposes the land to erosion by wind or water, or both, as is generally the case, the short-time gain may be transformed into a long-time loss. This will be true also of much forest land in hilly regions cleared for crop production.

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The greater opportunity to increase agricultural production in the United States, and, I believe, in the world as a whole, is not by expansion of the crop area as much as by increasing the yields per acre. Wheat yields in Denmark and the Netherlands, for example, exceed 40 bushels, whereas for the world as a whole the average is only 15 bushels per acre. The higher yields in northwestern Europe are not owing to superior soil, for much of the land of Denmark, Germany and the Netherlands is sandy, and some of this sandy soil is used for wheat. These higher yields in northwestern Europe are owing primarily to rotation of crops, including a legume with its nitrogen-fixing bacteria, to use of mineral fertilizers, including lime, of animal manure and of productive seed.

Now, it is true that most of the wheat of the world in recent years has been grown in subhumid and semi-arid regions where frequently deficient moisture renders rotation of crops and use of mineral fertilizers and animal manure or crop residues more difficult than in humid regions. It is also true that the soil resources in these drier regions of the world are being depleted not only by removal of the nitrogen and minerals in the wheat crop but also by bacterial oxidation of the humus and nitrogen in the soil and by wind erosion particularly. In these drier portions of the earth all we can expect is that progress in scientific technique will enable the farmers to maintain present crop yields. In the humid regions, wheat yields per acre could be doubled, and probably farmers could produce these double yields at no increase in cost per bushel.

Moreover, most of the corn and rice crops of the world, which jointly produce twice as much food or feed as the wheat crop, are grown almost wholly in humid regions. When one recalls that the introduction of hybrid seed has increased the crop of corn in the United States nearly 20 percent in a few years, and that it is feasible to double the present average corn yield by use of mineral fertilizers and animal manure or green manure crops, it seems safe to say that the yield of the world's corn crop per acre could be doubled by widespread adoption of improved practices and that of the rice crop increased materially, especially by use of nitrogen fertilizer, which appears to be the limiting factor in nearly all experiments in China at least.

Taking the world's crops as a whole, I am willing to venture the opinion that if peace and the protection of life, liberty and property were established throughout the world, if scientific knowledge were made available to the world's farmers by vigorous and appropriate agricultural extension services, and if the governments of the world were able to make arrangements for the loan of capital to farmers at such rates of interest as exist for farmers in the United States, then the world's crop yields per acre, taken as a whole, could be increased at least fifty percent.

Combining the estimated fifty percent potential

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expansion of the crop area, which does not mean as much as it appears to mean, with the fifty percent increase in yields per acre, I deem it safe to estimate that the potential crop production of the world could be increased by 75 percent. For the United States, a recent study made by the Federal Department of Agriculture entitled, "Our Food Potential," estimated that our food supply could be increased to nearly two and three-quarters times that supplied in 1943. This is a modest estimate. Agricultural production in the United States has increased 30 percent in the last five years, despite a great decrease in farm labor and great difficulty in obtaining farm machinery.

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Let us turn now from the production side of the food problem to the consumption side. This has two major aspects—the number of people and the consumption per capita. First, let us note the differences in diet, particularly the resultant requirements for land.

Combining the United States and Canada, there are about three and one-half acres of crop land per person, of which about three acres are required for domestic consumption. In the USSR, there are about two acres of crop land per capita, and in Europe, excluding the USSR, about one acre. China has only half an acre per person, but many of these acres produce two crops a year. In Japan there is only a quarter acre of crop land per person. The difference between Japan and China is primarily in crop yields per acre; but the difference between the Orient and Occident is mostly assignable to diet, that is, diet has been adjusted to the food supply.

This adjustment consists principally in consumption of plant products directly in the Orient, with only a little meat or eggs on holidays for the masses of the people, and practically no milk; whereas in the Occident, particularly in the United States and Canada, meat, poultry, and dairy products constitute a large and very important portion of the diet. Taking animal products as a whole, from three to four times as much land is required to produce the same number of calories as would be required if the cereals were consumed directly by man. But it should be noted that the meat and milk animals utilize pasture grasses and forage crops that man cannot consume directly; also that the animal products possess many nutritive values not contained in the crops.

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Now let us turn from land and the potential food supply and from this very brief note on differences in diet, to the people of the world and their potential demands of food. In considering this population prospect, we must realize that there are three worlds and not one to think of.

Prior to 200 years ago, there was one world, a world characterized, in general, by almost stationary population, the result of a high birth rate and an equally high death rate. Probably half the children died before they reached ten years of age, and half the population, probably, were under twenty years of age. Old people were few and their accumulated wisdom as to how to survive was highly respected. War, famine and disease ruled the world, as Malthus pointed out, and kept the number of people within the means of subsistence. The waste of life and wealth was colossal, and led to a fatalistic philosophy.

This ancient world still persists in large measure in the Orient, that is, in India, Indo-China, the East Indies, and China, where half the world's people live, also in parts of Japan and South America. Here population presses on the food supply, poverty and disease are dominant, a high birth rate and a high death rate tend to keep population more or less stationary. However, with introduction of sanitation and the transportation of food to drought-stricken areas, the incidence of disease and famine may be greatly diminished, as occurred in India between 1931 and 1941. During these 10 years, population in India increased 50 million. This is an increase exceeding in number one-third of the total population of the United States, in a region with much less agricultural production. It is prophetic of the population prospect in the Orient.

In northwestern Europe, in most of the United States and in the British dominions we have, on the other hand, what may be called the Occidental World. Here the birth rate has been falling for many decades and is now so low as to scarcely reproduce the race.

The birth rate in the Occident, in all likelihood, will continue to fall. The death rate also is low, but must inevitably rise, because of the increasing number of aged. For just as the number of births increased in the United States, for example, until 1921, so the number of aged will increase for about 75 years after 1921, or until nearly the year 2000. There will be about twice as many old people in the United States 25 years hence as there are today and nearly three times as many 50 years hence. On the other hand, as the trend in number of births has been downward since 1921, so the trend in number of potential mothers will be downward after about 1950, when we will have a maximum number of women in the middle of the child-bearing period. Even if the birth rate should cease to decline after 1950, the number of births will continue to decline because of the declining number of mothers.

In the United States, this prospective decline

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in population cannot well occur in less than 25 years, unless a war more devastating to us than World War II occurs; but population may be at its peak, or rather plateau, in 25 or 30 years. In northwestern Europe, on the other hand, the recent war has been so devastating that population may be declining already, and the loss in young men, as well as the decreased food supply, with associated increase in disease and death, affords little hope that the downward trend can be reversed, at least for a long time.

This modern Occidental civilization, with its rapid approach toward conquest of poverty and disease arising from the recognition of the dignity of human personality and the necessity of liberty of thought if science is to advance, is now facing the gravest dangers both from within and without. Within, it is being weakened by the love of luxury and ease, and by decline in the integrity of the family as an institution for the reproduction of the race and the transmission of wealth and culture from generation to generation. Without, it is threatened by a very efficiently organized group possessing a lust for power, associated with an even more materialistic philosophy of values; also, strangely, with a religious conviction which makes a strong appeal to the masses of Eurasia who will increasingly feel the pressure of population on the natural resources. If the masses do not feel this pressure now, this group of leaders will make sure that they feel it in the future.

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The third world may be called the Transition World, or it might be better to call it the Intermediate World, for all three worlds are in transition. This intermediate world includes the USSR, and in less degree, much of southern Europe and urban South America. It is characterized by a high birth rate, the heritage of the oriental or ancestral origin, and a lowering death rate arising from its contact with occidental civilization. Despite the ravages of war, its population is increasing, and this increase probably will accelerate. Dr. Notestein, of Princeton University, a careful worker in the population field, estimates that the population of the USSR will increase by 75 millions in the next 25 years.

The birth rate in the USSR is falling, in all probability, particularly in the cities; and almost certainly will continue to fall with the progress of industrialization, for everywhere the development of industry and the urbanization of people diminish the birth rate. But the death rate, at least before the war, was falling much more rapidly, and doubtless will continue to fall faster than the birth rate for perhaps a century to come. We must remember that although industrialization and urbanization diminish the birth rate, probably eventually below the permanently reproductive level, as in northwestern Europe (except the Netherlands) and the Unitd States, the immediate effect is a rapid increase in population. If the USSR increases in population even at a much less rapid rate, and at present this seems reasonable, the Russians will be as numerous as the Chinese are now within a century.

How numerous will the Chinese be then? No one knows, of course, but so eminent a student of population trends and natural resources as Dr. Thompson, of the Scripps Foundation for Research in Population Problems, thinks it entirely possible that the number of Chinese may double during the next century. China, including Manchuria, has the coal and many other minerals adequate for a much greater industrial development than Japan attained before the war; and China can import iron ore, if needed, quite cheaply from India. In coal resources, China ranks next after the United States and the USSR.

India also may double in population in the next century. She has both coal and iron ore; not as much coal, but more iron ore than China. The largest steel mill in the British Empire is in India, and it is owned mostly by native capitalists. India, like the future China, can exchange industrial products for food from Burma, Siam, the East Indies, even Australia. Undoubtedly also, India can increase her own food supply materially.

In both India and China the substitution of the small garden tractor for cattle in the cultivation of the land would release enormous areas of land to produce food for human use. India has 160 million cattle, more than twice as many as are in the United States. The substitution of gasoline for horse feed has already released fifty million acres of land in the United States for other uses, mostly food production. A horse in the United States requires more food than a man. Undoubtedly a cow in India eats much less than a horse in the United States, but it is doubtful if the difference is any greater, relative to land required, than between a man in the United States and a man in India. In India, there are about two-thirds of an acre of food and feed crops per person, in United States two and one-third acres—a one to seven ratio. That 160 million cattle, not used for meat except by the Moslems, producing very little milk, and very inefficient in production of power, are kept by a people having only two-thirds acre of crop land per capita is unbelievable. Yet such is the fact. Whether the people of India will become sufficiently practical, if not rational, to cease to breed these myriads of cattle and buy instead garden tractors, whose cost of operation would be much less, only the future can reveal. I surmise the food supply of India could be increased 50 per cent or more by such a change.

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This, then, is the prospect as I see it: Looking forward a century—and a century is not long in the history of nations—twice as many people in the Orient as today, of whom probably a few, perhaps many, will have attained a comfortable level of living; but, most of whom, doubtless, will be perpetually hungry as they are today. Undoubtedly great industrial development will have occurred, much greater than that in Japan before the war, for China and India possess far greater resources than Japan.

In the USSR and its satellite states, probably 400 to 500 million people, two-thirds or more living in cities, and population possibly stationary. Industrialization will probably by that time have exceeded the present American level.

In Northwestern Europe, only a relatively few descendants of the present population, and if these lands have not been conquered by war, they will have been altered by the peaceful penetration of peoples from the East. For, as Kuczynski, of the London School of Economics, points out, so rich a land as England would not be permitted to decline to one-third its present population, as would occur in little more than a century should the low birth rate before the war persist, without inviting immigration or invasion from outside.

As to the population of the United States 100 years hence, we can only guess. But we know that if the trend in the birth rate during the past century persists, and no immigration occurs, the population will be much smaller than it is today. Can 100 million people, let us say, living in relative luxury and with an abnormally high proportion of aged persons, keep out 1 to 2 billion people in the Orient possessing an industrial power many times greater than at present? On the other hand, across the Atlantic, a new Europe, probably consolidated by that time under one government, may well have a billion people, half or more Russian. The birth rate in the USSR is still almost as high as in the Orient—around 40 per thousand in population—while the death rate is falling rapidly. If it required 100 years of industrialization in the United States to bring the birth rate down to the reproduction level, and probably 140 years will be required to reach a stationary population, ten times as large as when industrialization started, is it not likely that population will continue to increase in the USSR for a century, and may increase two or three fold in that period.

Thus the United States faces across the Pacific Ocean a familistic culture, whose ideals and institutions will be slow to change, and whose birth rate, therefore, will decline only slowly. These Oriental peoples need only an increasing food supply and the introduction of modern sanitation to double in population every few decades. That their numbers will double in a century appears a reasonable estimate, for the use of nitrogen and mineral fertilizers, the control of plant diseases and the substitution of gasoline for animal feed can probably double the food supply without expansion of the arable area. Moreover, the Oriental peoples by that time will be largely industrialized, partly commercialized, youthful in age distribution of population and vigorous, and probably no less resentful then than now of an immigration policy in the United States that excludes them from land which we ourselves are not utilizing.

And across the Atlantic Ocean, our nation will probably be facing a united Europe, with a population perhaps 10 times our own, also industrialized, perhaps nationalized, youthful and vigorous, unless the Russian people lose their present attitude and customs—and probably as resentful against our immigration policy as the Oriental peoples.

A people who do not care to have children will gradually cease to exist, and other peoples with greater love of life and children, with more thought to the future and greater sense of responsibility, cannot be blamed if they press into the partial vacuum. Let us hope that this penetration will be peaceful. Perhaps, by that time it will be welcome, as it was a century ago.

Switzerland in 1948

ERIK v. KUEHNELT-LEDDIHN

WHEN I LEFT for Switzerland I was warned by a lot of well-wishers that Switzerland is atrociously expensive and that the Swiss themselves are now of an unbelievable smugness. Yet Switzerland, though out of reach for the Austrian, is far cheaper than the United States and from the tourist's point of view a real "buy"; the Swiss, it is true, I found somewhat changed, but there were no signs of either smugness or arrogance; as soon as they knew that I came from one of the "depressed" areas of Europe, they overdid themselves in helpful kindness; the waitress in the "Nonalcoholic Restaurant" of Zürich who gave me a double portion of the dessert, the young student who offered me a ticket in the trolley-car, the *hotelière* who knocked off a franc from the bill, the maid-servant who refused the tip . . . all gave the lie to the detractors of this alpine Republic. The slanders finally left me in a pensive mood; could it be that misfortune has such deteriorating effects upon our character and that we envy in a nasty way the greater luck of our neighbor? Such petty and repellent sentiments actually exist, yet we ought to thank God that there were countries who escaped the scourge of the last war; we should not

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only rejoice in that fact from a purely Christian point of view, finding delight in the comparative happiness of others, but we also should be grateful for selfish reasons that there were islands escaping submersion in that ocean of blood and hatred which has barely subsided. May God grant peace to the Helvetic Confederation now and forever!

Of course, Switzerland is to an Austrian an eldorado of material gratifications, a land of chocolate, whipped cream, gorgeous footwear and light-metal-trains. Yet above that, Switzerland is a great spiritual experience filling us Europeans with all sorts of nostalgias because that country is not only the *perfect picture of what Europe might have been* were it not for a series of negative, destructive factors, but also because Switzerland is, as Gonzague de Reynold insisted 40 years ago, the last remnant of the Holy Roman Empire. It has been said very beautifully that every man has two fatherlands, his own and France, yet Switzerland for obvious reasons, is far more of a quintessence of the Occident than her Western neighbor. Not in vain does the Cross figure in her coat-of-arms, and although there are Swiss traditions that are deeply heretical and destructive (what nation is free of these?) the Christian essence is more clearly visible in this negative heritage than in the aberrations to be found in other lands. Traditions in Switzerland die hard, the links uniting the present with the past are ubiquitous; one has only to walk through St. Peter's Cathedral in Geneva where Calvin preached his fiery sermons and where Agrippa d'Aubigné, the grim anti-Catholic poet, has been buried, and study the stained glass windows in the apse; there, in the second window from the right, one can see a papal tiara over an escutcheon with blue and yellow fields; and at Brugg one has only to lean out from the train to behold on a hill the ruined walls of the Habsburg. . . .

In Zürich, perhaps, one sees least of these ancient traditions and ties; part of this city is so modern, that one is involuntarily reminded of Berlin and the building activity is so feverish that one expects Zürich to become a metropolis in the full sense of the term. Yet the Swiss dread such a development and think with horror of that alpine fragment called Austria where every third person is a Viennese. No, Zürich is still below the 400,000 mark and although Old Zürich with its dreamy streets and romantically gabled houses is on the retreat, Zürich is still an important intellectual center. While Karl Barth teaches in Basel, Emil Brunner lectures in Zürich which is also the residence of C. G. Jung; one has only to walk through the streets and watch the bookshops (there are more than 70 of them!) to see what prodigious amounts of different volumes are produced by Switzerland's German-language publishers who cater to a public of only three million children and adults, one million of whom are Catholics. But the Swiss *read,* read diligently and methodically. They are interested in the present but derive their inner strength from constantly turning to the sources of the past—witness the recent publications on Jacob Burckhardt, on Bachofen, Alexandre Vinet, H. F. Amiel, Constant and Tschudi. They may be very modern, but they are not uprooted. When Blessed Nicholas von der Flüe was recently canonized and made a Saint the whole country rejoiced, because "Brother Nicholas" is the personification of everything that is best in Switzerland—simplicity, straightforwardness, trust and loyalty. And it was significant that at the celebration of the canonization in Rome chants were used to which a Protestant, Denis de Rougemont, had written the words and Protestant Honegger the music.

It does not matter that the Evangelicals maintain that Saint Nicholas von der Flüe—just as Saint Francis—was "in reality" a Protestant. We may leave them this conviction. In Zürich, of course, the members of the Reformed Church still form a majority but there is the living memory of Zwingli everywhere, and with him the most tolerant spirit Protestantism produced on the Continent. This tolerance creates a congenial atmosphere for economic development. Zürich is the commercial center of the Helvetic Confederation and the material well-being of *all* social layers cannot fail to impress the visitor of this city without slums.

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There is such a thing as a "tourist's view of Switzerland" full of fundamental errors about the country and this concept affirms the "fact" that the well-being of Switzerland is a unique phenomenon, since Switzerland lives predominantly on tourism, fleecing the rich of the world. This is absolutely untrue. Without the tourist trade the living standards of Switzerland would sink, but not appreciably. Swiss prosperity is the outcome of two factors: the absence of wars for more than 130 years and the superior gift of Swiss organization. Were is not for the tremendous cost of the mobilizations when other European nations bash their heads in, the Swiss could dispense with the tourists altogether. This circumstance alone should be a *memento* to Europe and the world at large. Switzerland's trading and civic organizations, on the other hand, rest on skill and experience—just as her industry, which is by far the biggest source of her income. Still, her industrial raw materials are almost zero, her agriculture (by necessity) completely lopsided. Switzerland has neither coal, nor iron-

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ore, neither copper nor sufficient grain; she has to import two-thirds of her wheat, rye and barley to make ends meet. As a result one larger white bun costs almost 4 cents. But this is an isolated case of costly living and the miracle lies in the fact that this *heavily overpopulated country* with one-fourth of its surface *totally* unproductive, a country only one-half the size of Maine, can support five and a half times the population of this New England State. And, one has to add in all candor, the living standards in Switzerland are superior to those of the United States. The decisive character of the human factor can, naturally, also be seen in other regions; let us only compare Finland and Rumania in normal times when the former gave every impression of wealth and well-being while the other appeared to live in dire poverty; yet the natural wealth of these two countries stood in an inverse ratio. We all *could* live comfortably on a shoe-string, provided. . . .

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The reader will now easily understand my melancholia at this occasion. There are, naturally, a lot of Swiss institutions, habits and traditions which cannot be imitated because these are intransferable, there are others which should be adopted after major transformations but the *beau reste* still remains considerable, and should give food for thought not only to Europeans, but to all mankind. Switzerland, like all other "modern" countries, suffers from a lamentable dose of centralization (under steady attack by the Catholic cantons) but the principle of *unity in diversity* has—by non-Swiss standards—never been challenged seriously.

There are too many people who find the same type of chocolate in Geneva, Davos and Lugano and therefore think that Switzerland is all of a pattern. It is not. The German Swiss and the French Swiss *do* view each other with a certain amount of suspicion and the inscriptions on the railroad stations *are* a matter of discussion. As long as Switzerland has existed there has been a fair amount of intercantonal friction and at present there is a considerable quarrel between Bern and the French-speaking section of the canton in the Jura Mountains.

Yet in order to appreciate Swiss diversity one has only to take the light-metal express from Zürich to Geneva. Every half hour this train roaring at 85 miles p.h. in a southwesternly direction passes another cantonal border and this means another linguistic, another cultural, religious and political set-up. There are only 19 miles between Fribourg and Bern but these two cities are spiritually as far apart as Charleston, S. C. from Seattle. Bern is not only the federal capital, but also the head of a canton whose imperialism in the past made it Switzerland's Prussia. Yet whereas even the Canton de Vaud had been for a long time subjected to Bern, Fribourg resisted Bern no less than it had resisted the Reformation. Bern in spite of the Catholic French minority in the Jura remained always "militaristic," centralistic, Protestant to the core. Both cities were founded by the Duke of Zachringen within 40 years in the 12th century, but the abyss remains, because Fribourg, more French than German (save in the eastern suburbs) is Catholic to the marrow; here the priests walk in their cassocks, the Catholic university exudes intellectual, just as the nearby Carmelite monastery in the Valsainte radiates spiritual Catholicity. And the ancient St. Nicholas Cathedral in the center of the city is unmistakably situated in the heart of a "black" Catholic country and does not serve Catholics in the dispersion—the modern stained glass window with a naked Saint Catherine of Alexandria broken over the wheel would not have been "tolerated" elsewhere.

From Morat and Fribourg I finally went to Geneva, and on the way back to Bern and to Olten. Bern was a great experience, because there at last was a beautiful old city without the scars of the war, without rubble piled up behind baroque facades and the sky grinning through glassless windows. Yet Bern is so much more "Bernese" than it is "Swiss." Geneva, on the other hand, is the only city in Switzerland whose importance is *absolutely* universal. If you remove Geneva from your historical considerations, or if one could take some sort of magical scissors and excise this city, the world would be minus one of its most important glands—the world would not be the place as we know it and the United States would be more fundamentally changed than any other region in Europe, save *perhaps* Holland and Scotland. To eliminate Geneva, a city of only 150,000, means to subtract the influence of the two Johns on history and thought—John Calvin and Jean-Jacques Rousseau. Here you also find the seat of the Red Cross, the late League of Nations, the International Hotelkeepers Association, the Protestant World Oecumenic Council. . . . Here one sees clearly that the Swiss are right if they insist that the rôle and the importance of two cities are never the same, that one man is *not* just as good as any other man, that uniqueness is the key to a higher and better life, that *everybody* is indispensable and that the levelling of values is the most unpardonable of all crimes.

Time does not entirely stand still at the gates of Switzerland but it flows slowly enough to permit people to think and to reflect. Standing in Geneva on the Pont du Mont-Blanc and gazing round, one sees the wheel of history turning slowly and invisibly, a phantom in the clear, blue

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air over the glittering lake and the city which was once Europe's first totalitarian state. Yet when we read *La pêche miraculeuse* by Guy de Pourtalès, a novel depicting life in this city at the beginning of the century, we realize that not much has survived of its spirit under Calvin, Farel and Bèze. (And it had been a very exuberant place before the severity of the Reformation descended upon it, before Castellio had to flee and Servetius was burnt on the stake, before the ecclesiastic commissions raided the homes and before the jam containers were counted periodically.) And then we see the inroads of bad taste —the hideous monument for the Duke of Brunswick—and the memories of sheer criminal madness—the spot in front of the Hotel Beaurivage where Empress Elizabeth was murdered by Luccheni, who really wanted to assassinate a Bourbon Prince in Brussels, but read in the morning papers that "an Empress" had arrived and that he could save on his fare. We see the Cathedral where Calvin preached and from there one could behold the Catholic Church of the Sacred Heart which used to be a Masonic temple. Everything changes, even the population does. Today there would be a slight majority of Catholics, through immigration, not conversion, and they all could read *"Emile,"* by Rousseau, if they wanted to. They could not do that 170 years ago because this book then was publicly burned by the hangman while the driving forces that urged the burning of this impious work were the Paris Sorbonne and M. de Voltaire of all people! From the southern end of the bridge one just manages to see the semi-deserted building of the League of Nations and the still busy International Labor Office. The palace of the League looks down from a low hill in splendid irony, but in retrospect this defunct institution does not seem to have been such a miserable organization after all. They kicked out the Japanese, the Italians and the Russians, and at least the building is not situated on a body of water pompously called Lake Success, but simply and plainly Lac Léman. And the spirit of Henri Dunant and the emblem of the Red Cross (the Swiss coat-of-arms in reverse) are all over the place. . . .

On the far horizon one can see Mont-Blanc and in every direction a score of other mountains. These mountains, after all, are the basis, the heart, the essence of Switzerland. They are the reality of the country just as the white Cross on the red shield is its symbol. And the mountains were the element which offered protection to the Swiss in the past and in the present. The German word *Berg* which stands for mountain is derived from *bergen* which means: to protect. *Burg* which means castle, a fortification usually situated on a lonely, steep hill, has also the same derivation. The expressions *Bürger-bourgeois* with their double meaning in both tongues, signifying "citizen" as well as member of the established urban class, tell us the continuation of the story—of the whole frailty of man seeking protection from the mountains and protection from other men; the story of the incertitudes of the wide open spaces, their slavery, their collectivist trends and, on the other hand, of the gradual rise of civilizations in the mountains towards greater freedom; they speak of the growth from the chrysalis of the castle to the *cities* in the shadow of the mountains granting their "Freedom" just as the mountains do.

Communications

PLANNING AND PRACTICALITY

Babylon, L. I.

TO the Editors: I have read "Man Against The Skyline" (August 20) by Charles F. Fuller.

While the article is stimulating, I am a middle-of-the-road conservative in such matters, and like to quote Cardinal Newman's great hymn:

Keep thou my feet:
I do not ask to see
The distant scene; one
Step enough for me.

ROBERT MOSES.

New York, N. Y.

TO the Editors: Charles Fuller's brilliant and provocative article raises some fundamental questions which I hope will be further discussed in your columns. These questions have to do with the adjustment of urban living conditions to the true needs of men.

Mr. Fuller, so far as I know, is the first person—certainly the first architect or city-planner (he is both)—to consider these needs from a psychological point of view and to suggest that only from the psychiatrists can we learn how urban life should really be planned. Mr. Fuller does not, of course, believe that psychiatrists have all the answers. Nor is he hopeful that they could agree among themselves on the "ideal environment for all city dwellers." Indeed, he would not ask them to try. He would ask them, instead, "a million or so questions about the oddities of individual men." And then Mr. Fuller gives some samples of the sort of questions he would ask them—about the huddling instincts of particular people; about the needs of other people for privacy; about the origin of gang life which turns up even in generously-built housing projects; about the effects of various colors and shapes of buildings, and so forth.

Mr. Fuller's catalogue is richly suggestive. As you read it other questions come tumbling into your mind. For answers—at least the best that are available— he would have us turn to the psychiatrists.

Well and good; light should be sought from all quarters. Mr. Fuller has performed a real service in insisting that we must have more than the tidy and rather arbitrary plans which have thus far been based on naive

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a priori assumptions about people's needs and desires.

But, if we must go to the psychiatrists for guidance, who, as a practical matter, should formulate the questions? And to which psychiatrists should the questions be put? And if conflicting answers are given, who should choose between them? And when the answers in some form are in, who should translate them into specific plans? And how should plans, based on psychiatrists' assumptions, be explained to the unlettered? And what should be done about the inevitable criticisms and counter-proposals by sociologists, economists, politicians and perhaps by racial, religious, industrial and labor groups? In the melting-pot of opinion and special interest, where common discussions are commonly distilled, what would become of the rather esoteric views of the psychiatrists?

Does not the job of adapting the environment to the individual call for study and discussion by *all* the elements in any given community—mindful especially of the fact that city planning has not to do with totally new creations but with living cities, each of which is unique, with its own history, its own habits, traditions, prejudices, jealousies, its own variously conditioned groups of people variously interrelated and its own mosaics of power and influence?

Is not the logical conclusion to Mr. Fuller's penetrating analysis the need of bringing into city planning councils the widest possible cross-section of a given population, and testing all proposals by submitting them for discussion to those who will be most affected by them? In such a process of winnowing and sifting, the psychiatrists, surely, should be prominently represented and their views given every attention; but would it not be a mistake—both for them and for the rest of us—to elevate them to a position of primacy?

One further question: why is it that some cities have a reputation for gayety, goodness, creative advance, and others for darkness, corruption and sterility? Can the answers be found either in psychological generalizations about the nature of man or in sociological and statistical comparisons of the component urban institutions? Are there not deeper insights to be had into what gives to a city a peculiar character, an essence to which all its inhabitants subtly, in one way or another, respond?

The fact that after reading Mr. Fuller's article one is prompted to ask such questions as these merely emphasizes the fertile nature of the new ground which he has broken.

LLOYD K. GARRISON.

DR. JUNG AND THE NAZIS

Notre Dame, Ind.

TO the Editors: In THE COMMONWEAL of August 13 Father Victor White accuses Father H. A. Reinhold of having given "currency . . . to the canard about C. G. Jung, who once supposedly sympathized with the philosophy of Nazism." Father White, O.P., is right in so far as the well known Swiss psychologist condemned severely the German people for having accepted Nazism in articles *published after the defeat of Hitler had become obvious.* But in 1933 he had evidenced a very friendly attitude towards Nazism. That is not asserted only by the magazine called *Prevent World War III,* which Father Reinhold quotes as the source of his assertion, but by a highly respected pro-German scholar. The well known economist and social philosopher, Wilhelm Roepke, deals in his book, "The Solution of the German Problem," (Putnam's, New York, 1947) on Page 15 with C. G. Jung's attitude towards Nazism in 1933, after Hitler's coming into power. He mentions the following facts: First, Professor Jung accepted after its coordination (*Gleichschaltung*) the chairmanship of the German Association of Psychotherapy, becoming the successor of Professor Kretschmar, who had resigned, and he became editor of its publication. Secondly, the first issue of this "Nazified" (Roepke) publication contained an introduction by Professor Jung emphasizing the necessity to distinguish "a German and a Jewish psychology." Thirdly, the same number of the periodical edited by Professor Jung contained a statement of the Nazi leader of the psychotherapists, Professor M. H. Goering. Goering pledged the members of the association to "Adolf Hitler's fundamental book 'Mein Kampf'," and he described as the aim of the association "to contribute to the work of the people's chancellor" (Hitler) and "to educate the German people for a spirit of heroism and sacrifice." Will Father White characterize the facts enumerated by Professor Roepke as canards?

WALDEMAR GURIAN.

We are not a denazification court; we can grant no certificates. The letters published in these columns concerning Dr. Jung's political morality show that there is a question to debate—but not at all that there is one that we are called upon to solve.—THE EDITORS.

RETURN OF THE NAZIS

Sunnyside, Wash.

TO the Editors: In 1935 a very strange thing happened in the port of Hamburg. A Catholic engineer on one of the German Merchant ships was arrested by the Gestapo for high treason. Through the efforts of powerful friends, he was released and he kept in touch with the Seaman's Pastor of the port. On his next return trip from the Far East, he was afraid of another search of his belongings and therefore threw a package of letters overboard which this Seaman's Chaplain had written to him on matters of religious importance. These letters were washed ashore, confiscated by the Gestapo, and used as one of the reasons to expell the Seaman's Chaplain from Hamburg. This officer remained under Nazi pressure until 1945. As a potential enemy of the State, he was arrested several times and all his property was confiscated. At the beginning of the American occupation, he was made teacher in a grade school in lower Franconia. Let me quote what he writes today:

"In the meantime, the old propagandists of Nazism, that is the Nazi teachers, have all been returned to their offices, which leads to the situation that we are being displaced. After teaching three years in grade school,

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we are faced with the alternative of either starting school again or looking for another profession. All over Germany this is the same picture. In 1945 a grand house cleaning was started; in 1948, three years after, the former Nazis dominate life again. There is an organization called 'Union of the Victims of Nazism' to which many Catholics and Democratic Germans who were in concentration camps have belonged. Among the members are quite a number of priests. To belong to this organization means that you are not eligible for any public position. And all this happens right under the nose of the American Military Government. I often ask myself, who is crazy now?"

In view of the interesting articles you recently carried, I thought this issue was interesting enough to request space in your correspondence column. These issues must be kept before the public in America because we are apt to disappoint the victims of Nazism and encourage the Opportunists, and all this in the name of efficiency and hard-headed realism.

The Reverend H. A. REINHOLD.

KARL KRAUS OF VIENNA

Holy Cross, Ind.

TO the Editors: Mr. Aradi's article "Germany's Only Cure" (August 6) contains a brief reference to the Austrian writer *Karl Kraus* (1874-1936) who, although the only great satirist of our time, is still unknown in this country.

In the *Torch* which he edited for over thirty years and which he wrote for the most part himself, Kraus attacked with furious wit the corruption and hypocrisy in Austrian politics, literature, and especially in the daily press, which appeared to him to be the focal point of public dishonesty. The climax of the work of a lifetime can be seen in his monumental drama on World War I "The Last Days of Mankind," a satirical tragedy, at once a powerful denunciation of militarism and a moving portrayal of human suffering.

As a writer of satire, Kraus has been compared with Swift. His moral passion and his courage make him akin to Kierkegaard and in some respects to Léon Bloy.

While Kraus hated the bourgeois mind, he refused to subscribe to any opposing creed, such as Socialism. For him all ideologists were suspect, as he said: "An ideology can make a mind airtight against anything that nature and reason may hold against it." To label Kraus a Socialist, as Mr. Aradi does, is therefore a gross inaccuracy.

An inaccuracy of less importance: Kraus was not born in Vienna, as Mr. Aradi says, but in the small town of Gitschin, Bohemia, what is now Czechoslovakia.

BRUNO SCHLESINGER,
Dept. of History,
Saint Mary's College.

To meet greatly increased production costs and in order to pay the clerical staff a living wage, THE COMMONWEAL *has been forced to raise its subscription rate to seven dollars per year.*

CATHOLIC INTERNATIONAL NEWS

THE END OF LABOR UNITY IN ITALY

Rome, 8/21 (CIP)—The long-threatened disruption of Italy's unified labor movement has now become a fact. The "Christian current" within the General Confederation of Italian Labor (CGIL) is in secession, and its leaders on the executive board have been denied admittance to their places on the body which once represented all organized labor in Italy.

The split within the CGIL came as a direct result of the attempted assassination of Communist leader *Palmiro Togliatti,* July 14. The Communist leader seized upon that occasion to call a general strike, apparently with every intention of preparing for the assumption of political power. Their domination of the labor movement assured the issuance of a command for a general strike from the CGIL headquarters.

Mere issuance of the order did not assure that it would be carried out. Prompt action of the police and non-obedience on the part of many workers, in fact, defeated the general strike before it even began. Within the CGIL, the opposition was led by the Christian labor leaders. The Communists, by their actions on the day of the strike, July 15, showed clearly whom they considered their first enemies in the labor field. They lost no opportunity to attack the offices of the Christian Association of Italian Workers (ACLI), the religious and beneficial organization which the Christian forces have established for the workers. Riot squads attacked and demolished at least 15 of the ACLI centers throughout Italy.

Christian leaders in the CGIL denounced the strike as completely political and called upon the workers to disobey the strike order. The CGIL Christian Democratic leader *Pastore* made public a declaration in which he accused the Communist majority in CGIL of violating the function and purposes of the unified organization and called for investigation of the basis on which the decision was taken. This was regarded as an open declaration of the rupture of the labor unity, and Communist leader *Di Vittorio* declared that the Christian Democrats had decided to withdraw from the Confederation, although the Christian Democratic members immediately challenged the right of the Communists to expel them.

The Communists, in calling a general strike, compelled the CGIL members to make a clear-cut decision: either for the Communist-dominated Confederation or for the Christian Democratic Government. The purpose of the strike was to attack the De Gasperi Government. The attempt upon Togliatti's life provided only the occasion.

Because of the stand taken by the Christian labor leaders on this occasion, they are now practically compelled to form a new union. The other non-Communist members in CGIL, for the most part Republicans and Independent Socialists, refused to make a clear-cut decision, even though both parties are represented in the Government. The result is that both groups are still allied with

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the Communists and Left-wing Socialists in the CGIL and uncertain about their attitude towards a new union.

The Independent Socialists are obviously in a very difficult position. They are hopeful of winning the Left-wing Socialists from the embrace of the Communists, especially now that there are signs of a growing coldness between the erstwhile partners. The chance of success might well be lost if the Independent Socialists should leave the CGIL, seemingly thereby abandoning their former comrades to the Communists. If all the Socialists could be detached from the CGIL, it would be left plainly only a Communist labor union.

Christian labor leaders, in their preliminary discussions, do not tend to favor the re-constitution of a confessional labor union. They prefer, as one of these leaders told a CIP correspondent, "a free and democratic union open to all workers," linked neither to any one religion nor any one political party. With such a union, the way would be left open to recruit members among all the non-Communists presently affiliated with the Communist-dominated CGIL, who are devoted to freedom and independence.

ITALIAN COMMUNIST UNION LEADERS "BETRAYED" WORKERS, OPPONENTS CLAIM

Rome, 8/19 (CIP) — Christian labor leaders in the Italian food industry are accusing the Communist and Socialist bosses of the Federation of Food Industry Workers (FILIA) of having betrayed the interests of the workers and the labor unions by signing a separate contract with the employers, Aug. 12.

The story of this alleged "treason" is told by Christian labor leaders as follows: Negotiations between the canning industry and labor union representatives were started August 10. Labor was represented by a group of Communist and Socialist leaders of FILIA, headed by Messrs. Tabili and Armenise, and by representatives of the Christian Labor Current (Corrente Sindacale Cristiana, CSC), which is in opposition to the union leadership. The Communists and Socialists requested that the bargaining be interrupted for a short time to enable them to consult with other labor union leaders about the question of whether it was opportune for them to participate in such negotiations together with the Christian labor representatives. These did not object to the adjournment. Management offered the Christian representatives separate negotiations, but they refused this categorically.

Two days later, however, the Communists and Socialists negotiated separately with the representatives of management. They were apparently in a great hurry because they signed a contract the same day, accepting management's demands that seasonal workers shall be excluded from the stipulations of the contract.

Christian labor leaders emphasize that the contract has deprived seasonal workers of all rights and benefits and leaves them at the mercy of the employers. They also point out that employment in the canning industry fluctuates a great deal and that it is very hard to say who is a "permanent" and who is a "seasonal" worker.

The Screen

And Takes Your Choice

NO ONE can say that the movies aren't offering a varied program these days; this week's selections range from light fantasy to realest of realism, and you have only to decide what pleases your tastes.

"That Lady in Ermine" didn't particularly please mine. In it Producer-director Ernst Lubitsch tried very hard to inject the light Lubitsch touch in a fanciful script by Samuel Raphaelson; but the result in spite of a good cast brightened by Technicolor is pretty heavy and plodding. The plot, which parallels the 1861 invasion of the Castle of Bergamo with a similar onslaught in the sixteenth century, attempts to show that one should never underestimate the power of a woman, for it is Betty Grable, in dual rôles, who handles the invading colonel (Douglas Fairbanks, Jr. in dual rôles) in each case. A large supporting cast sing, dance and romp with and around the leads who also try to be gay about the whole thing. If one takes the piece at all seriously one gets lost in a welter of confusion; but if one approaches this movie as a fantasy, one is only impressed by its dullness and its flat-footed attempts at risqué coyness. Occasionally its satire on the mythical-kingdom school of writing is rather cute, but not cute enough to sustain a whole picture.

As fantasy *"Mr. Peabody and the Mermaid"* misses its aim too; but if one approaches this unusual movie as a straight piece of realism, it provides some interesting entertainment. Nunnally Johnson's script, based on the novel by Guy and Constance Jones, tells the story of a man (William Powell) who is going through the phase of finding himself past the expected age of romance. While on a vacation, he meets up with a mermaid (Ann Blyth), falls in love with her, is rescued before she succeeds in drowning him, and then returns to his wife (Irene Hervey) who takes him to a doctor who tells him not to tell his story to anyone under 50. Those who go to this movie should be warned that Mr. Peabody's mermaid is no diaphanous spirit, but rather a fishy and fleshy creature, such as Peabody might expect to meet if he'd gone to too many Hollywood movies. Those who find his flirtation with this thing vulgar should remember that this is Mr. Peabody's affair, and he has just as much right to hear mermaids singing as did Mr. J. Alfred Prufrock, whose love song T. S. Eliot has set down in moving poetry. Actually, although too long and a bit heavy, the Peabody movie is psychologically sound and very funny at times. But perhaps his doctor was right; no one under 50 should see this comedy.

"Pitfall" is another movie that has an unusual wife-husband relationship, and what makes it unusual for a movie is that the wife, after the husband returns from his fling that ends in homicide, decides that a marriage should not be broken up just because of one mistake. This realistic conclusion in a melodrama comes somewhat as a surprise, but "Pitfall" is no ordinary movie

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at all. Andre de Toth has directed its good script well, and the cast are excellent: Dick Powell as the erring husband who commits murder instead of going to the police when he becomes too involved for his middle-class mind, Jane Wyatt as the hurt but forgiving wife, Lizabeth Scott as the other woman who gives us another surprise by trying to drop Dick when she discovers he's married. The supporting cast is also good, especially Raymond Burr as the sinister menace who stirs up all the trouble in what might have passed as an innocent flirtation. "Pitfall" won't make movie history, but it does provide a little intelligent excitement.

The same cannot be said of *"Race Street,"* a thriller in which George Raft plays a race-track racketeer who is kept from going straight by a syndicate of gangsters who want to muscle in on his business. Our loyalties in this story get somewhat confused, due to the fact that most of the characters are involved in shady business. William Bendix plays a dick who talks too much. Perhaps if he'd gone into action at the picture's beginning instead of philosophizing, he could have ended the plot at once—which would have been better for all the actors concerned, and for us.

Moviegoers who like their realism straight should be urged to see the revival of *"Nanook of the North."* If you didn't see this documentary film when it came out during the 20's, you'll understand now why it is still upheld as a movie masterpiece. Robert Flaherty went up in the wilds on the east coast of Hudson Bay and photographed a family going through the vicissitudes of everyday life—and how primitive are their vicissitudes! The remarkable thing about this movie is that one forgets entirely he is seeing a movie: one actually lives with Nanook, his wife and their children; one helps them build an igloo, hunt walrus, fish, fight hunger and cold. A sound track has been added to Flaherty's original footage, and while this narration is not necessary, it is helpful to this extraordinary study of primitive life. "The stature of a man is judged by what he does with what he has" says the prologue; after you see this picture you will agree that Nanook is a man of great stature.

PHILIP T. HARTUNG.

The Ghiberti Doors

ELIZABETH CAMPBELL CARNEY

THE DOORS of the Baptistery in Florence by Andrea Pisano, with stories of the life of John the Baptist, were placed in 1336. The marvel of these doors is simplicity. A tree or two, Gothic architecture, a few figures, one or two gestures, and the story was told. Lorenzo Ghiberti's first door followed (1403-24) with scenes from the New Testament, often beautiful, but without Pisano's economy of effect. Then came Ghiberti's second door (1425-52), Michelangelo's "Gates of Paradise." The former 28 compartments were reduced to 10, scenes from the Old Testament figuring in each against vast backgrounds with splendid architectural details. Here, Ghiberti broke with all previous laws for bas-relief and became a painter in bronze. He made landscape important for the first time, showed his acquired knowledge of perspective, placed personages on different planes and in the beauty of his figures, approached the perfection of Greek art.

Perhaps to the war we owe the circumstances of the effort to restore these famous doors as they were when first acclaimed by such men as Donatello, Luca della Robbia and Brunelleschi. In the spring of 1943, after the Allied bombardments of Milan and Genoa, the government had the doors of the Baptistery removed to Incisa Val d'Arno south of Florence and placed under 40 meters of rock in a disused tunnel trunkline of the Arezzo-Florence railroad, where they remained until May, 1944, when the Germans, menaced by the Allied bombing of the railroads, wishing to put this branch trunk-line back into service, ordered that the bronzes be returned to Florence. There, it was possible to examine the reliefs, and there was born the idea to investigate their state under the patina of the centuries. There was documentary evidence that originally the doors had been gilded. In transporting the doors from Incisa, the wood in which they were packed, rubbing against the bronze, showed several inches of gold, so hope was high that the gilding might still exist intact. Some experiments in cleaning made by the famous bronze caster, Signor Bruno Bearzi, gave good results, so permission to proceed with the actual work was requested of the Minister of Instruction—and when granted, work commenced at once. To change a world-famous work of art, with no certainty as to the effect, was a terrifying risk.

Profound study was necessary to learn why the doors, originally gilded, had become bronze in color. Bruno Bearzi has explained that the antique method of gilding consisted in spreading a warm amalgam of gold and mercury over the object. This method used for the doors was not perfect, for it left tiny "pores" and after some years, the bronze under the gold formed a patina inside and "sweated" through the "pores," and because of the deep setting of the reliefs in their frames, they were never washed by the heavy rains and the dust of the centuries mixing with the salts of copper issuing from the "pores," the gold tarnished, little by little, and finally disappeared under the green patina.

So the actual work on the bronze doors was finally undertaken. It is well known that gold resists all acids, but Bruno Bearzi, fearing that if acid were used it might pass across the "pores" and dissolve the supporting patina under the gold, decided to try solvents instead of corrosives. As an experiment, one of the panels was treated to a long softening bath and then washed with a concentrated caustic soda, applied with a stiff hog's bristle brush. The patina commenced to dissolve; layer after layer of green stuff came away; then, all of a sudden appeared something shining and yellow—*gold!*

For two years, work continued at the laboratories in a locality at the Uffizi, commencing with the "Gates

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of Paradise," which immediately revealed beauties of workmanship hidden for centuries. The fineness of the chiseling is incredible; the perspective has added depth; the stories have taken on more meaning; the contrast of the gold with the bronze gives life to the scenes.

ELIZABETH CAMPBELL CARNEY.

WE wish this account of the restoration of the doors had been filled with measurements, references, authorities, footnotes. We are a little disappointed that there seems to be no question as to the authorship of the doors; we miss the usual dispute about "attribution." The author seems to have no quarrel with anyone. Everybody seems happy that the doors have been restored. Has the war tamed the unquiet spirit of the experts?

But this piece comes to us out of the past and we are happy to have it. It comes to us out of Italy where, before the war, German, French and American archeologists—and Russians too—quarreled and dug and classified, and it brings some kind of assurance that these people, or people like them, are still at it. It is as if, in this uncertain world, we were assured of the seasons' return. There are those of us who have traveled abroad and will travel no more; there are the young setting forth; they will find this past that men have made—still for a time and until it is all destroyed.—THE EDITORS.

The Labor Movement

The Split in Italian Labor

THIS will probably be another example of a stupid American writing dogmatically on things about which he knows little or nothing. Nevertheless, and with due apologies to all European toes stepped on, here goes.

The Italian labor movement has finally split wide open. The break had been expected for some time. After the last war, at the insistence of the Allied Military Government, there was established one unified labor federation, the CGIL.

The top officers, like Gaul, were divided in three, to give representation to the three strongest factions among Italian workers: the Communists, Socialists and Catholics. Because they had more trained leaders, more energy and more money, the Communists rapidly became dominant. And because the Socialists were hypnotized by the fellow-traveling ideas of Pietro Nenni, the only effective opposition to the Stalinists came from the Catholics.

Of course there were also the Saragat Socialists and the Republicans. And over the past year the opposition was becoming stronger and stronger. Anti-Communists were winning more and more union elections. And then finally a revolt took place against Nenni's leadership of the Socialist Party. Things looked brighter.

But not bright enough apparently. The Communist leaders of the CGIL had stooped to such dirty ball as refusing membership to workers whom they suspected of Catholic sympathies. They were also determined to use the unions as political weapons in their running fight with the Christian Democratic government of Alcide De Gasperi. Finally, when some mad Sicilian attempted to kill their leader, Palmiro Togliatti, the Communists called a general strike. The Catholic union leaders opposed it and the strike was a general failure, but meanwhile things had reached the point where the Communists were burning and smashing up the headquarters of the Catholic labor group, ACLI, and beating up its members. Such things happened in Suzzara, Civitavecchia, Savona, Rieti, Cerraggio, Rubiera and elsewhere.

The ACLI is a kind of Italian ACTU. It has 600,000 members who also belong to the CGIL. It serves as an educational and fraternal organization and coordinates the activity of the Christian Democratic element within the CGIL.

On July 26th the executive committee of the CGIL expelled 11 Christian Democratic members of the committee. These members had stated that they intended to set up a new labor federation. The ACLI then announced that it would hold a convention in Rome, September 15-17, for the purpose of setting up this federation. Its own executive committee also announced that the new federation would not be exclusively Catholic, but that other anti-Communist elements would be invited to join them.

The Saragat Socialists and the Republicans replied to this that they intended to remain inside the CGIL. For the Saragats at least the reason was clear. By the ouster of Nenni from control of the Socialist Party the road had been opened for their reunion with the main body of the Party. Now, if they went off with the Christian Democrats, another roadblock would be created.

These are the facts as we have them to date. It would appear that the new federation will not be a renewal of the old Christian unions that existed before Mussolini. Nevertheless, there are some who maintain that it will be, that it will be open to non-Catholics only in the sense that the French Christian unions are open to non-Catholics, that is, as a kind of asylum offered to strangers and refugees.

In other words, the September convention of ACLI must answer some pretty basic questions. The most important of these is the following: Is the Catholic union equipped to meet the demands of modern times? Or is it an outmoded device designed for an era when Catholicism was on the defensive and had to think in terms of defense mechanisms?

European Catholics say, "You don't understand Europe. You are an American and you think of Europe in American terms. You must realize that ideology is all-important both in European politics and in European unionisms, which is usually an extension of politics."

Very true. But it is not necessary to compare Europe with America, or Latins with Anglo-Saxons. It is only necessary to compare the methods of European Catholics with those of European Marxists. What do we see? We see that the Marxists have organized unions which they carefully refrain from labeling with their particular ideology. They always give the union some fine broad names such as General Federation of Labor. They then proceed to take in everybody on an equal footing.

And what do the Catholics do? In nearly all cases they put a Catholic or Christian tag on their organization. In Holland, which is not Latin by the way, there is not only a Catholic federation, but also a Protestant federation. Both federations belong to the International Federation of Christian Trade Unions, which would

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indicate that they are friendly, but in Holland they cannot even get together in a "Christian federation."

What is the sense to this kind of thing? A man works at a job in a shoe factory. He could be an atheist and still be a good worker and a good union man. It does happen. He works alongside men and women of every kind of religious belief or lack of it. They all have certain economic interests in common. Why can't they have one economic organization to represent those interests? In union there is strength, an old Anglo-Saxon proverb, but there must be an equivalent in every language in the world, including the Latin.

A good union does not need to write the papal encyclicals into its constitution. The natural law, basic common sense and justice, should be sufficient And the way is open to reaching the mass of European workers who, the Popes tell us, have been so regrettably lost to the Church.

This is over-simplified. Nevertheless, it does seem that there are enough Catholics in Europe today who have the kind of positive, missionary faith that would justify them in worrying less about holding their own and worrying more about ways and means to win back what was lost.

From a stupid American this is a suggestion for prayers to be offered for the success of the ACLI convention in Rome September 15-17. JOHN C. CORT.

Books

The Bible and Early Man. Humphrey J. T. Johnson. Declan X. McMullen. $2.25.

THE DOCTRINES of the Catholic Church cannot be separated from a definite conception of history. For with few exceptions all who call themselves Christians have accepted the historical character of both the Old and New Testaments. The first great shock to this traditional system of belief came from the conflict of the Copernican theory with the once accepted interpretation of the Book of Joshua. This was followed three centuries later by the popularization of theories of evolution which shifted the attack on Holy Scripture from the field of astronomy to those of geology, ethnology and philology.

In an attempt to answer questions raised by the bearing of modern scientific discoveries on the Book of Genesis, Father Johnson, an English Oratorian, has written this little book, the scope of which includes Evolution and Creation, the Fall of Man and Original Sin and the earlier biblical narratives. The author contends that although Catholics today are willing to accept geology and ethnology, many handbooks of scriptural study are either dated or dodge important issues.

A brief survey of the early literature devoted to the evolution controversy indicates that the great change in educated public opinion took place about a century ago during the score of years that elapsed between Chambers' "Vestiges of Creation" (1844) and the appearance of Huxley's famous essays on "Man's Place in Nature." This historically corresponded to the period of the Risorgimento, the crumbling of the temporal power of the Pope and the spread of European Liberalism, and, accordingly, Father Johnson suggests that for an understanding of these scientific and theological disputes, the social-political background must be considered. At any rate the evolutionary hypothesis became the ally of anti-theistic creeds, the means of eliminating a First Cause and of liberating mankind from the bonds of a moral code.

Throughout the nineteenth century the Church did not particularly condemn the theory of evolution, but the tendency was on the whole to discourage the views of such scientists as Mivart. More recently the lines of conflict have definitely blurred. Today it is impossible to disprove the existence of paleolithic man and it is illogical to accept the evolution of animal life and to deny its aplication to man. In fact, Cardinal Newman suggested that the morphological similarity between man and the apes is so striking that the *onus probandi* rested on those who denied rather than those who affirmed a genetic connection between the two. While it is often said that the Church will accept evolution when it has been demonstrated, the accumulated evidence satisfied most men of science, and the Church, although she can decide whether or not a particular hypothesis is consistent with her doctrine, cannot judge of scientific evidence as such.

The description of fossil man summarizes material that is easily available in large works and this brings the reader to the core of the volume: the analysis of the Protevangelium, the first three chapters of Genesis. Not only does this present the most difficult problem, but it also contains perhaps the only passages of the Old Testament which are absolutely necessary for understanding the New. For here are found the cosmogony accepted by the Church and the doctrines of the Creation and the Fall which form a prelude to the Redemption.

The Biblical account of the Creation has been preserved in two distinct parts, one by the "Priestly Writer" and the other by the "Yahwist." Acceptance of this theory does not contradict the decree of the Biblical Commission of June 27, 1906, which allowed that Moses may have used earlier sources. But because of their association with the critical school, Father Johnson was advised to substitute the neutral terms document A and document B. These writers (or documents) differ widely in their character and interests just as Semitic literary forms differ from those of the languages of Western Europe. Such considerations help to explain why the older strictly literal exegesis is now slowly yielding before newer historical and philological methods. So far the decisions of the Biblical Commission, which are neither infallible nor irrevocable, insist upon the special creation of man by God and the formation of the first woman from the first man.

The doctrine of the Fall of Man presents the most difficult problem within the entire range of Catholic Apologetics. In this discussion, the author is mostly concerned with the nature of the serpent, the sin of our first parents and the consequence of the Fall for man's moral and intellectual faculties. He believes that Van Hoonacker's allegorical interpretation of Genesis 3 cannot be reconciled with the Biblical Commission's decision affirming its historical nature. Of great interest is his notion that Adam and Eve may have originally possessed such psychic powers as mental telepathy or clairvoyance which are known to have been found in certain individuals today.

The classical controversy over the unity of the human race is handled very fairly but the author definitely prefers the traditional view. Catholic theologians consider the descent of man from a single pair to be a *proximum*

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fidei and so far the scientific evidence would appear to agree. It is therefore scarcely necessary for such authorities as Abbé Henri Breuil, Père Teilhard de Chardin or the Abbés A. and J. Bouyssonie to raise theological problems upon the premise that different races descend from stocks that separated in pre-human times. Naturally such an assumption does have an important bearing upon the transmission of Original Sin.

In the concluding chapters on the Deluge and the patriarchal narratives, Father Johnson brings out his own personal experience of the geographical environment and emphasizes the Semitic love of using figurative language. Although he recognized the arbitrary results that may be obtained by too bold an application of such methods, he maintains that they have the approval of the recent Encyclical Letter, *Divino Afflante,* in which Pope Pius XII said: "It is absolutely necessary for the interpreter to go back in spirit to those remote centuries of the East, and make proper use of the aids afforded by history, archaeology, ethnology, and other sciences, in order to discover what literary forms the writers of that early age intended to use and did in fact employ. For to express what they had in mind the ancients of the East did not always use the same forms and expressions as we do today; they used those which were current among the people of their own time and place, and what these were the exegete cannot determine a priori, but only from a careful study of ancient Oriental literature."

THEODORE M. AVERY, JR.

Tomorrow Will Be Better. Betty Smith. Harper. $3.00.

THE AUTHOR of the popular novel, "A Tree Grows In Brooklyn," has written another story with a setting in the world's most maligned borough. This one is the tale of Margy Shannon from Williamsburgh who seeks happiness and comfort, and who experiences only unhappiness and pain.

Margy is the daughter of bitter, complaining Flo and weak, down-trodden Henny. Constantly she plans escape from the miserable life which she shares with her parents. She quits high school after completing two years, and takes work as a reader in a mail order house. Here she meets blunt, irresponsible Reenie and the out-of-her-class bachelor, Mr. Prentiss. Later she meets and marries a neighborhood boy, Frankie Malone. Her marriage fails because of Frankie's frigidity, and her pregnancy results in a still-birth. So, at the end of the book, with love and money gone, Margy begins a letter to Mr. Prentiss.

Now, aside from the paucity of Miss Smith's writing powers, the deficiencies of this book are great enough to exclude it from even the most summery of summer readings.

The aim to exploit Brooklyn is obvious, but the result fails to communicate any special sense of place. The action could have occurred in any city if a few street names had been omitted. The children's games, Statues and Shinny (never "Shinniger") are played just as intensely in Manhattan, Bronx, Queens, and, I guess, in Richmond as they are in Brooklyn. There is not a single memorable image, no sensory impressions of odors or sounds of Brooklyn and Brooklyn flats, and no real understanding of the squalor of Brooklyn poor. The method used to denote the special geography of the story is restricted almost entirely to dialogue—and a monotonous burlesque

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it is—which marks the characters as queers, beloved by Miss Smith it must be presumed, but queers just the same.

The novel is generally without humor. There is one place where it seems that the author might redeem herself: it is that part of the book which describes the elder Malone reading his correspondence course embalming lesson aloud to his whole uneasy family. However, even here Miss Smith tires before the scene is well-formed. The descriptions of action are exceptionally sketchy. There is no development, only an artificial thinning-out by means of talk when a slackening is dictated. Margy's romance, her marriage, and the marital rupture all take place in the time it takes to light a cigarette. The puppet-like secondary characters pop up long enough to be named to achieve the status of "unforgettable," then disappear from the show.

There are a number of possible projects available for the writer of fiction from the lives of the poor Irish Catholic of Brooklyn. The development of these ideas requires a little imagination and a little care if the writer is to avoid cuteness and caricature. At the moment, the only quality of Miss Smith I can pay honor to is her persistence. G. E. MILES.

Vouza and the Solomon Islands. Hector Macquarrie. Macmillan. $4.00.

ONE American officer, to my knowledge, to the surprise of our Navy asked to be returned for duty in the Solomons. Harbor Master in Guadalcanal, he had not only made a collection of native birds—now the pride of the San Diego Zoo—but he had come to know and appreciate the islanders. If Lt. Commander John Burke's homeward bound plane hadn't crashed in Noumea what a host of common interests he and former District Officer Macquarrie would have had in their Melanesian and Polynesian friends!

The drab sand of Guadalcanal is not the story book picture of a South Pacific paradise, but on Vanikoro, 500 miles to the south, the beach is clean and white; the lagoon is a clear blue and a riot of fairy flowers surround the District Officer's bungalow 400 feet above mosquito level with a view, over green tree tops, of the Pacific combers. Here the author as D.O. of Santa Cruz was judge, confessor and medical adviser to all the natives of Vanikoro, Utapua and the Santa Cruz, Swallow and Duff Islands and here he first met Lance Corporal Vouza in command of the Santa Cruz District Constabulary. Vouza's uniform was a khaki "lava-lava," wrapped tightly round his thin hips with a black sash marking his rank below the leather belt. His brilliant bronze hair was trimmed in a high cornet; his lithe body was a sculptor's dream and he possessed the intuitive poise and wisdom of a great character.

Macquarrie's happy term of office with Vouza as his right-hand man, ended abruptly when they discovered that the spite of a native interpreter had resulted in a miscarriage of justice and, in order to protect two natives then in his custody, Macquarrie, with the generous imprudence of his Highland blood, defied the Resident Commissioner in Tulagi. Before Macquarrie could make connections with the steamer for Sydney, the new D.O. appeared and most unconscionably refused him hospitality, but the natives' warm loyalty proved itself when they daily paddled sixteen miles out to the islet where their former master had exiled himself to bring him gifts of fruit and vegetables. His cook, a Polynesian lad of royal descent, tried to refuse the wages due him because his master was in trouble and Vouza, resigning his command, twice risked his life to bring Macquarrie fresh water and to take him to the steamer. It was evidently this untoward finish to his stay in the Solomons—which occurred back in the 1920's—which prevented the author from writing about the islands until the last war turned so sharp a spotlight on them.

The tale of the young D.O.'s first and last inspection of his vast district in the government yacht is full of sympathetic sketches of the islands written with sly Celtic humor. In faraway Nupani, the D.O, saw to it that its sixty Polynesian inhabitants were all duly anointed and bandaged for leg sores before he collapsed with malaria and, in their gratitude, the natives sent him the following invitation:

> Him altogether may-belong-Nupani, him he make too much big feller pudding for master-belong-guvment to kai-kai and him he dance and boy dance too.

which means in pidgin English that the ladies of Nupani were giving him a party. Lying in his stateroom with a temperature of 102, Macquarrie sent three regretful refusals and then staggered ashore. He sat on a log with mounting fever, pretending to taste each "mary's" cocoanut pudding until, half delirious, he suddenly joined in the men's dance. Making one leap out of rhythm he gave the King a mighty kick and involuntarily the kick was passed right round the serious circle which thereupon broke up as they all rolled on the ground in hearty laughter and Macquarrie found to his amazement that his fever was broken and his head was clear!

Full of presage for evil days to come is the Jap trader whose schooner had penetrated every secret passage and harbor, while in the best tradition of British training there stand out John Sae, the gigantic, black, pious Christian policeman, and John Asa, the reliable engineer of the yacht. Macquarrie also notes the marked difference in sanitation and prosperity between the Christian and the pagan villages. Two fox terriers and a white parrot were the D.O.'s constant companions to which was added a small spotted porker. Denis piggy-piggy had a tender hero worship for the dogs and trotted up from police quarters every morning to take front row seat with them for the raising of the flag. He killed himself trying to run as fast as a terrier.

The black wooden "piggy-piggy" now in my possession from the Burke Collection of South Pacific Arts takes on a new significance from these young men, British and American, who made an effort to understand the great qualities and learn the needs of a dwindling race.

Vouza, himself, won signal honors fighting for us in the last war. This book, written in tribute to him, is a South Pacific classic. E. V. R. WYATT.

Sienese Quattrocento Painting. John Pope-Hennessy. Oxford. $6.00.

THE PAINTING executed in Siena in the fifteenth century have more in common than location and period, for the Sienese painting of that time was marked by a general uniformity of manner and by esthetic and literary aspirations different from those of other schools. With few exceptions these quattrocento paintings from Siena are decorative and two-dimensional, and Sassetta's "Scenes from the Life of Saint Anthony the Abbot," now

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in the National Gallery and at Yale, which were completed in the first half of the century, and Neroccio's fine altarpiece, also in the National Gallery, painted towards its close, are alike reduced to a flat and linear pattern or at most a modelled relief, which is the profound expression and symbol of the supernatural world rather than a rendering of the natural one. This is at the same time perhaps an obstinate neglect of, and a deliberate protest directed against, the concept of the world as portrayed by the "sometimes heavy-footed pedantry" of contemporary Florentine art.

Mr. John Pope-Hennessy has brought together in this volume a superb collection of reproductions of an especially lovely period in the gay city's history (it was called by Taine the Pompeii of the Middle Ages) and has added from his own pen an initial essay in brilliant prose, concise in its informed criticism, that is a delight to read.

CHRISTOPHER FREMANTLE.

Poems of Gerard Manley Hopkins. Third Edition. Introduction by W. H. Gardner. Oxford. $3.50. *Gerard Manley Hopkins. W. H. Gardner. Yale. Vol.* 1. $4.00.

AS MR. GARDNER remarks, "Gerard Manley Hopkins died in 1889 and rose again as a living poet in 1918," the year when the first edition of his poetry appeared. Now, with the publication of this third edition of his poetry and the first volume of W. H. Gardner's study of Hopkins, the resurrection takes on additional glory, since both of these books are important contributions to the wider understanding of Hopkins.

This third edition of the poetry is an improvement over the previous ones; it contains a greater body of Hopkins' poetry, more precisely arranged in chronological order, and more intelligently annotated. For a poet who rose from the dead thirty years ago, and who has done so much for English poetry, such a presentation of his work comes none too soon.

W. H. Gardner's book, first published four years ago, re-appears at a fortunate moment, in time to accompany the new edition of Hopkins' poems. For Gardner's interest is primarily in elucidating the poetry; biographical data is made to serve that end. He has the happy faculty of being able to cut into the poems and examine their rhythms and philosophy without any presumption that such a method of analysis "solves" the beauty and mystery of this poetry, which must be heard intuitively, as music is heard. After the mis-readings of Hopkins by various cultists, who have been attracted simply by his brilliant word patterns or who have looked on him as a semi-intelligible neurotic, it is a pleasure to go through Gardner's imaginative and generally sensible evaluation. It would seem that all the discussion of Hopkins has had the merit finally to draw out this mature and balanced judgment.

And in the final analysis, Gardner respects his subject so perceptively that he insists that he cannot "convince" anyone of Hopkins' wonder, or argue anyone into an appreciation of this art through the scholar's mechanics. It takes a sensitive and patient reading "if we want to penetrate the hurtle of shining and resounding words to the very heart of the man, to the 'still centre' of his transcendental meaning, to the 'uncreated light' which he sought, glimpsed, and (I believe) eventually found."

EDWARD F. MEAGHER.

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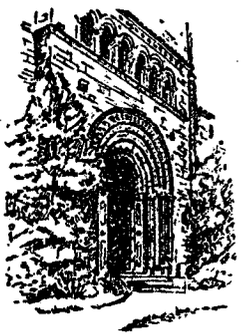

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Orpheus: A Symposium of the Arts. John Lehmann. New Directions. $4.00.

JOHN LEHMANN, who recently visited this country in his capacity as publisher, not as editor, is perhaps best known as the producer of the long series of contemporary anthologies, "New Writing." Subsequently, "Daylight" succeeded "New Writing," now "Orpheus" in turn succeeds "Daylight." Nor is the new presbyter but old dope writ large: "Orpheus" differs from its predecessors in being a more deliberate anthology. Against "the encroaching sahara of paperasserie," against the new philistine, more terrible because of his bureaucratic shell in which he securely snails, Mr. Lehmann declares "it seems to me so important to say, quietly but firmly that the poet is the creator, and the word of the poet is the mainspring of history."

Not only quietly and firmly, but opulently, nourishingly, and almost arrogantly. For "Orpheus" is beautifully turned out; a gay and gallant cover, forty-six admirable illustrations, many tail-pieces, excellent printing and paper. The poetry, understandably, is the most exciting part of the content: alas! that John Lehmann himself either no longer writes the stuff, or has too modestly included none of his own, though his valedictory on W. B. Yeats is the best thing that has yet been done on the Irish senator who "learnt to walk naked." The Terence Tiller is an exciting sea-piece; "Ten Miles from Anywhere," a terrifying study of female hatred, seen through a child's eyes; the Edith Sitwell and C. Day Lewis are well up to the best of what these poets have produced, and the former's "Notes on the making of a Poem" are brilliantly done, and should be read together with the symposium recently published here on the subject. Altogether, an admirable anthology, showing no signs of war weariness, malnutrition, or post-war problems. Not an ivory tower, this bright volume, but a brilliant bungalow, set on the seashore and wrightly architected, from which bathing belles emerge, to dance along the dali-yellow sands, their heads neatly tucked under their arms.

ANNE FREMANTLE.

THE COMMONWEAL *is happy to announce that Edward F. Meagher of Seattle, Washington, has joined the editorial staff. Mr. Meagher, a veteran who served with the Army in Europe, is a recent graduate of Notre Dame University, where he was editor of the literary quarterly. He comes to* THE COMMONWEAL *from San Francisco, where he worked for Standard Oil of California and also studied at Stanford University.*

CONTRIBUTORS

O. E. BAKER, Professor of Geography at the University of Maryland, served in the United States Department of Agriculture for thirty years and is the author (with N. L. Wilson and Ralph Borsodi) of "Agriculture in Modern Life." This is part of a talk he gave before the National Council of Geography Teachers.

Erik von KUEHNELT-LEDDIHN is an author, lecturer and journalist now residing in Austria.

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George E. MILES is a recent graduate of Notre Dame.

E. V. R. WYATT is a frequent contributor to THE COMMONWEAL and reviews the stage for the *Catholic World.*

Christopher FREMANTLE is the husband of Anne Fremantle and is an artist and stage designer.

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